156 administrative business took up most of the time at the
159 meeting, and only the Governor and the Egyptians took part
554 in the discussion. At the conclusion of the meeting, the
635 Governor asked if any present had comments to make. Hajj
648 'Ali rose, and delivered a formal and well-prepared speech
[891] on the inadequacies of the educational facilities in Matruh.
[537] He noted that the Governor had promised the Bedouins that if they sent their sons in from the desert for secondary schooling, their material needs would be taken care of, but that in fact the Governor had not kept his promise for there was not enough space and beds for the boys. The Governor apologized for this condition and said he was trying to correct it. I noted that a few Egyptians found something amusing about this incident, but that all of the Bedouins present were serious and nodded in agreement with the points made by Hajj 'Ali.

156 We should note that Hajj 'Ali was the only Bedouin to
159 speak up at the meeting, that he spoke in the formal, tradi-
554 tional manner, and that he showed concern for the real problems
635 of the Bedouins. Hajj 'Ali is careful to protect his identity as a Bedouin, and in this he differs from the 'umda and most of the "status group."

121 In situations of induced change, the cultural problems
156 involved differ in their conception and immediacy as defined
159 by the agents and the recipients of change. Hajj 'Ali, who
554 is both an agent and a recipient of change, is intimate with
177
635

156 the 'umda, Hajj 'Ali seems to imply that he himself is capable
159 of understanding and leading the Bedouins during this period.
554
178 Hajj 'Ali has formulated some positive and constructive
177 ideas relating to the period of transition which now faces
829 al-Qasr, and they are related to his analysis of the pressing needs of the day.

> The Bedouins need many things: they need factories as there are in the Nile Valley. For the desert, here in particular, we need olive presses. This will raise the profits of the farmer . . . We need [244] a factory for canning tomatoes, for the whole desert [489] plants them and the transportation is such that we cannot get them to the market . . . The biggest change in the desert results from the presence of 12,000 government workers; there were only 20 or [871] 30 before the World War. There were no schools, now there a few. You cannot find a six year-old boy who does not go to school; about thirty per cent of the girls in al-Qasr go to school also . . . Another cause of change is due to the fact that everyone now watches his neighbor, he sees what he [207] does and he imitates him. Today, I listen to the radio and tomorrow my neighbor buys one. Evolution [212] (tatawwar) is taking place, and the people here are realistic about it. For instance, I do not know reading and writing, and sometimes I must dictate a letter to my son . . . My son knows better than I, and I know better than my father did, who lived in al-Qasr for thirty five years without knowing anything about the streets of Marsa Matruh.

156 Hajj 'Ali is both subjective and objective about
159 change, as we can note from the comment about the radio.
554
178 In a non-doctrinaire fashion, Hajj 'Ali stresses the great
177 value of education while being aware of his own deficiencies in this area. However, as a counterbalance, he seems to

imply that one cannot be educated and know the 'awaiyid at the same time--the attitude of a self-made man. Hajj 'Ali realizes his marginal position between the new and the old, and his attitude concerning change through education seems to be that of an unselfish leader. Elaborating further on the role of education, Hajj 'Ali showed insight into some of the psychological aspects underlying social change:

> As I said before, the people here are realistic about change. There are now only about three or four of us who send our sons to study at the university, the rest of the people are waiting to see what these boys will amount to. The other day, one of our educated boys, an officer in the army, came to visit al-Qasr. All of the women are now hoping to see their sons become as successful as this. This is exactly like the first time we cultivated olives in the desert: the Bedouins mocked those who planted the olive. After the olive began to show profits, everyone regretted that they did not cultivate it. Time is changing, and the people are changing. Education is the basis of everything in any nation. Now the agricultural engineer directs me, telling me what to do and how to do it . . . and before 1952 (pre-Nassar regime) they knew nothing about us and we had nothing.

As culture and social change proceeds in al-Qasr, it is evident that Hajj 'Ali and the national political community are becoming legitimate authorities in the eyes of the Bedouins. This is indicated by the following event. One month before I left the field, the first vice-President of the Republic was expected to visit the province of Marsa Matruh, and al-Qasr was named as one of the places which he would tour. Hajj 'Ali took it upon himself to set up three tents in the tradi-

634 which result in permanent bodily harm. Reporting such cases is a fairly
554 minor proceeding since such cases come to the knowledge of the authori-
657 ties through other channels, mainly from talks involved in the mediation
674 for the bloodmoney or from the hospital to which serious assault cases
[743] are usually taken. Besides, reporting a crime does not mean convicting the offender. This latter depends on evidence which, in case the dispute has been settled by tribal proceedings, is hard for the police authorities to find.

634 While the government demands do not impose serious conflicts of
554 loyalty on the part of the omda, if successful, his position with the
657 government can bring to his tribal segments great benefits. These benefits are usually in the form of various social and economic aids including fodder for the animals and food and clothing for the people during the dry years. Other benefits including providing the tribal population with olive trees and helping them clear many of the old Roman wells and establishing wind mills for nominal fees. Not everyone in the area can have such benefits. Some do not even know they exist. A successful omda could manipulate the administration to get as many benefits for
[871] his tribal segment as possible.. Some successful omdas were able to have
[474] the government build schools in their districts, establish cooperative units to market local products such as wool, sheep, and olive oil.

634 This should not lead us, however, to conclude that the position of
554 the omda in the Western Desert does not involve any kind of conflicting
657 loyalty or that he is always supported by his people or even trusted by
578 them. One informant said that the omda of his biat is "...government man, not ours....He would sell us all if this pleases his masters in the

4: Peters E-5 (1948-1950) 1970 MT9 Libyan Bedouin MT9
Cyrenaica

Fusion of names appears in another context and for similar reasons. Not only are lineal descendants given the name of deceased ancestors, but a man may be given the name of any deceased agnate of his tertiary section. Usually, this is only done when a man passes on property to another who is not his direct heir. Commonly, this occurs when an agnate is also a mother's brother, as often happens as a result of parallel cousin marriage, and this mother's brother has no sons of his own. If he has a sister's son, who is also his paternal nephew, he is likely to pass on his wealth to this nephew. A father, the Bedouin insist, ought to perform three duties for his sons: attend to their circumcision, and their education in the Koran, and provide bride-wealth when they marry. All fathers attend to the circumcision of all their sons; few provide for the Koranic education of any of their sons; most bear the burden of marrying off at least one of their sons. The performance of the latter duty is what makes the continuance of the deceased's name an obligation, and whoever performs this duty must have his name perpetuated in one male offspring of the union which was brought about with his wealth. Wealth need not take the form of bride-wealth; it can be a legacy willed by a father, maternal uncle of the kind described above, or any other agnate who has died without male issue. Conversely, if a man dies without leaving any property, even his sons might not perpetuate his name, and eventually it will drop out of the genealogy.[10] There are instances of men inheriting the wealth of a number of agnates, using each parcel of wealth to make a new marriage and naming the sons of the various unions after the several dead who had left wealth. The example given below is taken from the genealogy of the Dawwas section of the Magharba tribe. What happened here was that the two lines stemming from Faraj and Sha'aban, after proliferating normally, became extinct. As this happened, Ibrahim, the son of Miftah, began to inherit wealth to which he was not a direct heir; and

[10] To avoid confusion, it ought to be made clear that this is not ghost marriage. As I understand ghost marriages from Evans-Pritchard's (1951) account, two main conditions must be satisfied: (i) that there should be inherited wealth to make a marriage, and (ii) that the wealth remaining after the ghost marriage has been made is inherited by the ghost children only. In Cyrenaica, wealth thus inherited becomes part of a man's total wealth and is not reserved for a ghost marriage and its issue.